

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## BRIEF ILLUSTRATION OF A HISTORICAL FACT.

In reading the *gospels*, one cannot help noticing, that the *Pharisees* are the most open, active and determined opposers of our Lord and his doctrine; while the *Sadducees* very rarely appear as his avowed enemies. After the resurrection and ascension of Christ, however, the case is completely reversed. The *Pharisees* seem rather disposed to treat the *Apostles* with lenity; while the *Sadducees* are forward to apprehend and imprison them, and do to them all manner of injury. The case of *Saul* is indeed an exception to this observation, but it by no means disproves the general fact.

The following remarks explain, I think, the reason of this change.

The *Pharisees* were a busy, meddling, ostentatious sect. They laid great stress on external observances and forms; and paid little attention to the religion of the heart. Ambitious and intriguing, they sought praise and power, and made pretended religious zeal, subservient to their ruling passion. They placed so high a value on the traditions of the *Rabbis*, as to set them above the law of God.

The *Sadducees* were the *Jewish Infidels*. They denied the moral government of God, the immortality of the soul, and, of course, future rewards and punishments. They seem to have been *Epicureans*, both in sentiment and practice. Intent on present gratification, they despised religion, and seldom interfered with its public teachers. Their disputes with the *Pharisees*, had reference, much more frequently, to worldly honours and emoluments, than to formularies of belief, and modes of worship.

The doctrine delivered by our Saviour, among these and other Jewish sects, was pointed directly at the heart. He showed the futility of the form without the spirit of devotion; exposed the manner in which tradition nullified the law; and inveighed, in strong terms, against the ambition, avarice, and hypocrisy of the *Pharisees*. It was obvious even to the common people, that if his doctrine prevailed, all the arts of the *Pharisees* would become inefficacious, and they would at once be deprived

of their influence. The rage of these men was therefore excited to the highest degree, and they determined, "with wicked hands to kill the prince of life." After the accomplishment of this diabolical purpose, they felt themselves prepared to contend with better hopes of success, with their political adversaries, the *Sadducees*.

But when the apostles went out to preach the Gospel, they proclaimed as a fundamental truth, the resurrection of *Jesus*. This fact is intimately connected with the general doctrines of the resurrection from the dead, the immortality of the soul, and a future judgment. It was directly opposed to the favourite dogma of the *Sadducees*, who had, it seems, about that time, gotten the ascendancy among the Jews. It was easy to see, that the prevalence of the doctrine taught by the apostles, would bring the sect into discredit. Hence, we readily understand why, in the *Acts of the Apostles*, the *Sadducees* should perform the part, which formerly the *Pharisees* acted; and, of course, why the author of this book should find occasion to say (*Acts* iv. 1, 2.) "And as they spake unto the people, the priests, and the captain of the temple, and the *Sadducees* came upon them, being grieved that they taught the people, and preached through *Jesus the resurrection from the dead*:"—and again, (*Acts* v. 17, 18.) "Then the high-priest rose up, and all they that were with him—*which is the sect of the Sadducees*—and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."

We may also understand why, as is recorded in the same chapter, (v. 34—39.) *Gamaliel*, a *Pharisee*, should give counsel of moderation; and why the Apostle *Paul* should cry out, when he stood before the Jewish Sanhedrim, (see *Acts* xxiii. 6, &c.) "Men and brethren, I am a *Pharisee*, the son of a *Pharisee*: of the hope and resurrection of the dead I am called in question."

### Use of this Illustration.

Our habits of thinking and feeling, and our associations of ideas are formed by the circumstances of the age in which we live. A man, who expresses his thoughts in writing, manifests the influence of these circumstances in every page. So that one well acquainted with any particular

period, can, with a very considerable degree of certainty, determine whether a book belongs to that period. In this way the spuriousness of many writings has been detected. Now it appears, after the best examination that could be made, that the writings of the apostles belong to the time, in which christians place them. They not only contain nothing which indicates a later date, but contemporary writers—Josephus, for instance, and some of the Roman historians, mention a great many circumstances, the influence of which we see, on examination, was felt by the sacred writers, although they have never directly referred to them. This affords an evidence of the genuineness of the New Testament, which can never be set aside. No man can transfer himself from one age to another, and place himself completely under its influences, so as to deceive a discerning judge. Milton, with all his genius and learning, could not have written the *Iliad*, or the *Æneid*; much less could a Jewish or Gentile impostor, in an age subsequent to that of the apostles, have counterfeited the Gospels, Acts, and Epistles.

The illustration, which has been given above, affords then one example, out of a great many, which might be adduced, to prove the genuineness of the apostolic writings.

From the *Boston Recorder*.

## RELIGION OF THE GRAND LAMA.

(Concluded from p. 743.)

The inauguration of the infant Lama is attended with greater pomp and parade than any thing known in the country. The Emperor of China on this occasion, assumes a conspicuous part in giving respect to the object of his faith and veneration. Officers from China, a Chinese anness, the Viceroy of Lassa, accompanied by all the court, the heads of every monistery, and finally, every man of any condition in Thibet, assemble at Torpaling. The Grand Lama is carried in a palanquin to the holy mountain, and through the distance is but twenty miles, such is the concourse of people, and parade of the procession, that three days expire in this short march. The road, being previously white washed, is lined by a double row of Lamas, of which, some hold lighted rods of a perfumed composition, that burn like decayed wood, and emit an aromatic smoke. The rest are furnished with a great variety of musical instruments, which are all sounded in unison with the hymn they chant. Gold insignia, the standards

of state, noble horses bearing stoves filled with burning aromatic wood, and every species of Asiatic magnificence, contribute to the splendour of the procession, which moves at an extremely slow pace until it is received within the confines of the palace amid an amazing display of colours, acclamations of the crowd, solemn music, and the chanting of the priests. Now succeed the religious ceremonies of the inauguration. Every where prevail feasting, music, rejoicing, and unfurling of banners on all the forts. Then follow sacrifices and gifts to the Grand Lama, mutual presents, &c. the consummation of which usually lasts 40 days, when the multitude is dismissed. [Asiatic Researches, vol. I.]

*Objects of Worship.*—Boodh, Fo, and Manippe, belong to the first rank of Thibetian idols.

*Boodh* seems to be venerated principally for his antiquity. Fo, who now resides in the Grand Lama, first taught his disciples the doctrine of the metempsychosis. At the age of 79, perceiving that his divinity could not prevent his paying the debt of nature, he called his disciples together and told them he would not leave them without revealing the whole secret and hidden mystery of his doctrine. He declared he had for 40 years, till that moment thought best to disguise the truth under figurative and metaphorical expressions, but now he would unveil the whole mystery of wisdom. "Learn then," said he, "there is no other principle of all things, but a vacuum and nothing: from nothing have all things sprung, to nothing they must again return, and then all our hopes end."

Manippe is a large idol, sitting on a throne, with nine heads placed one above another, in the form of a cone. The Lamas burn incense to her, and furnish a chocie repast to satiate her hunger. Her worshippers kneeling, incline their faces to the ground, praying, "save us, O Manippe."

On certain days every year, a strong, ferocious young man is clad in garments variegated by different colours, armed with sword, bow and arrows, and loaded with a variety of flags or colours unfurled, with their staves fastened to his back and neck. In this uniform he is possessed of the demon to whom he is consecrated, and drives through the streets, murdering all he meets, without the least regard to age, sex, or condition. No one dares make the least resistance, because these deaths secure the favour of the goddess, and influence her to keep the state happy and prosperous. [Kircher.]

The Thibetian temples have an almost



endless variety of images, which are still increasing. When the Grand Lama dies, his body is put in an erect posture into a golden shrine, and ever after visited with sacred awe. The body of every Lama is burnt immediately after death, and his ashes enclosed in a little brass image, which is placed in the sacred cabinet. In addition to these, almost every man has in his own house, small images and pictures of the Grand Lama, which receive family worship. The Thibetians hold some objects sacred in common with the Hindoos; such as the water of the Ganges, the cow, &c.

*Manner of worship.*—Worship is generally performed in the temples three times a day, accompanied with a variety of instruments of an enormous size. These are trumpets above six feet long, drums stretched over copper cauldrons, gongs, which are circular instruments of thin hammered bell metal beat upon with a mallet, and producing a surprising noise, double drums of vast circumference, mounted on tall pedestals, which the performer turns with great facility, striking each side with a long curved iron, large kinds of bugles, cymbals, hautboys, seakonks, &c. The Thibetians assemble in their chapels, and unite together in prodigious numbers to perform worship, which they chant in alternate recitative and chorus, accompanied by all those, loud powerful and harsh instruments. In addition to all these, are the voices of 2 or 300 men and boys, making at the same time every variety of sound, which would produce a suprising effect upon an ear attuned to soft and delicate music.

The Lamas of Thibet understand their tenets much better than those at the extremities of Tartary, but their principles do not require them to render a reason. Sacred books from an unknown period, have been printed in Thibet. The chief business of the Lama is prayer, which is performed by reading the sacred books, when often neither reader or hearer understand a word. But they have many expedients to save the trouble not only of *thinking* but *speaking*. The London missionaries, visiting a temple in Siberia, saw the chief Lama engaged in prayer. He was counting beads and turning an instrument. This instrument resembles a barrel containing written prayers, fixed on an axle, pulled by a string fastened on the outside, and offering all the prayers it contained every revolution. This barrel is said sometimes to be turned by smoke over the fire, and thus prays with great velocity from

morning till night. When this praying mill is turned by water, it is of a large kind, and contains all the prayers of the neighbourhood. Capt. Gordon, who travelled through this country in 1820, mentions a stage or roof of a temple, supporting 100 of these praying mills, turned by the wind.

Another method is to write prayers on pieces of cloth & paper, which are suspended on poles fastened to the roofs of their temples. In these cases, their advances in piety are in proportion to the velocity of the wind.

*Treatment of the dead.*—In regard to the treatment of the dead, the votaries of the Grand Lama differ, in different countries. In Thibet, the body of the Grand Lama is said to be the only one suffered to undergo putrefaction. The bodies of all the priests are burnt, and burying is unknown. The general receptacle of the dead is a spacious area near the monastery, called Teshoo Lamboo, enclosed on one side by a high perpendicular rock, and on the other by lofty walls. At the top, it is left open for birds of prey; and at the bottom, a narrow passage is left open for the sole purpose of admitting dogs and other beasts of prey, which are very numerous in that country. On the top of the rock *above*, a platform overhangs the enclosure, for the convenience of precipitating the dead bodies with the greater ease, from the walls into the area. No further trouble is taken with them, except such as facilitate their destruction by birds, dogs, and other animals. Some convey their diseased friends to certain high hills, where their limbs are disjointed, that they may become a more easy prey to carnivorous birds. Among these receptacles of the dead, where the mangled bodies and bleaching bones lie scattered, some old man and woman, lost to all feeling, but that of superstition, take up an abode, and performs the horrid office of receiving the bodies, and from time to time placing the mangled limbs in a situation the most eligible to carnivorous animals.—As their souls at death, immediately pass into other bodies, they consider it honourable to be buried in living tombs, that the union of soul and body may be apparently preserved.

In Napaul, a tributary of Thibet, when people are sick, and friends despair of their recovery, those helpless and languishing beings are carried into the wilds, and thrown into pits for dead. Exposed to the open sky and damp ground, without comfort or compassion, they soon die, and are devoured by birds, dogs, and wolves. Are not the tears and sufferings of these forsa-

ken objects, sufficient to awaken Christian sympathy, and prompt the inquiry—"Is it nothing to *you*, all ye that pass by?"

*Importance of a Thibetian Mission.*—A station near the holy mountain would be more important than any now in existence. Any thing printed in the vernacular tongue of the Grand Lama, would be read by every learned Lama in Asia. For a long period all books printed in the Thibetian language have been considered sacred. This prepossession, with the sanction of some Lama, would immediately give the divine oracles a high character. Since for more than 3000 years a great part of Asia have visited the holy mountain, this place must afford an excellent situation to circulate books, and show these pilgrims they have at last found Him of whom Moses and the prophets did write. When we think of China, this station has an overwhelming importance. No missionary can preach in China. Dr. Morrison has laboured as a Chinese missionary fifteen years, and all yet remains dark, except two converts.—Thibet is the only nation that enjoys free intercourse with China. The emperor and court look to Thibet for their religion. If the Gospel could be established in Thibet, it would flow in the deserted channels of Lamaism all over China and Tartary.—If a Thibetian mission should be instrumental in the conversion of the Lamas, the paganism of all Asia would tremble from its foundation. If Christians rejoice at the conversion of the chief of an island, what will be their ecstasy at the conversion of *him*, who assumes the attributes of Deity, and holds in his grasp the souls of Asia.—Are these views of a Thibetian mission visionary? What part of the human race are more deeply involved in the thralldom of paganism? Where would a few feeble exertions have a more happy and extensive influence? If my apprehensions are just, is it not the duty of this Society to invite the public mind to Central Asia, in order to dispel the thick mists and dark clouds which hover over the deluded votaries of the Grand Lama? C. Y.

### MISSIONS.

The sending out Missionaries is no modern invention. It began in the first age of the church, and was pursued, for several centuries, with a zeal, of which we have seen no example in the present age. The measure, indeed, has never been abandoned; but when the church became corrupt, its zeal was either cooled or misdirected. Many missionaries have been sent out by

the Roman Catholics, to the East Indies, to South America, and various other parts of the world; and among them men of great learning and intelligence, whose labours were exemplary, and whose success was considerable. They failed, however, most egregiously in what ought to be the great object of all missionary exertions, communicating to the heathen a pure and spiritual religion. They deserve the praise of having added much to our knowledge of this world and its inhabitants; and it must be confessed, of having set an example of fortitude and patience, which ought to be imitated by men who teach a simpler faith and more scriptural doctrine.

For some time after the days of Luther and Calvin the Protestants were too much pressed by the Catholics, to think of sending missionaries abroad. Their dearest interests—life, liberty, and religion—were continually in danger, and the contest was often maintained with difficulty, against their enemies. The colonizing of this country was, however, in a very great degree, an enterprize of religious zeal; and many of our first charters expressly refer to that important object. It cannot fail to strike the observation of every serious thinker, that by the settlement of these United States, the boundaries of the Protestant church have been very much enlarged, and a great addition made to the number of real christians in the world.—The business of converting the Indians to the faith of Christ, was taken up, by our forefathers, with much zeal, and pursued with considerable success. It is to be desired that some man, who has access to authentic documents, should give a history of these labours of love. But until this desideratum shall be supplied, we must rest contented with what we know of the lives and labours of Elliot and Brainerd. These devoted men were removed, and missionary zeal seemed to be extinguished in this country. But their example was not lost. We took occasion to show in our Review of the Life of Scott, that the flame which *went out here*, was kindled in England.—The Society for Propagating Knowledge in Foreign parts, which was instituted about the year 1700, had long indicated languor in its zeal, and feebleness in all its movements. But about thirty years ago, the Baptists, in the country just mentioned, established their Society for Foreign Missions; shortly after the London Society was instituted; then the Edinburgh Society; the Church Missionary Society; the Society of the Wesleyan Methodists, &c.; and the Protestant churches, generally,



seemed suddenly to wake up as from a long slumber, and to feel in some sort their responsibility.

In the mean time, however, christians in this country were not entirely idle. This has been, from the beginning, a great field for missionary labours. The tide of population has been rolling in a current so wide and rapid from the Atlantic to the west, that it has been found impossible, with all the efforts that have been made, to supply to new and scattered settlements an adequate portion of religious instruction. We believe that the synod of Virginia was the first ecclesiastical body in the United States which adopted a regular and systematic plan of sending out domestic missionaries. They began well. Many parts of this state and of Kentucky to this day experience the salutary effects of their judicious and zealous exertions. In later times, neither zeal nor success has corresponded with this auspicious beginning. It is not for us to point out the cause.

The General Assembly of the Presbyterian church, a few years after its organization, took up this important subject; and although it has not been pursued with all that vigour and efficiency that might have been expected, yet some hundreds of churches have been organized through the instrumentality of missionaries sent out by that body. Whether an ecclesiastical judicatory is as well fitted for the management of an affair like this, as a society organized for the express purpose, may well admit of a doubt. Without undertaking to determine a question of this kind, we cannot but present it for serious consideration. In general, societies organized for a special object, pursue that object with a higher and more uniform zeal, than other bodies which have fifty things to do besides. Moreover, the authority of the church has but little weight in a matter which must, after all, be entirely voluntary. And men do not like to be required to do what they know to be optional.

*Lit. Mag.*

*From the London Missionary Register.*

#### MEDITERRANEAN.

The principal station, at present permanently occupied within this sphere of missionary labour, is Malta; not so much indeed, for its own sake, because the dominant authority of the Roman Catholic Faith restricts attempts to communicate the Scriptures to the great mass of its inhabitants; but as a secure asylum and centre of action, where, under British protection, benevolent plans for the benefit of

the surrounding shores may be matured—labourers may meet, and recover their spirits and strength—translations may be executed or revised—the press be put into powerful action—and, hereafter, natives of various countries may be prepared for future service among their own people.

We observe, with pleasure, in the journals of the missionaries employed in these parts, that they hold friendly conferences with one another at Malta, in which, by an interchange of knowledge and experience, they endeavour to improve their respective plans for obviating the various difficulties of their work and attaining the great object at which they aim. This system is coming into operation. The different Societies, engaged in the diffusion of christian truth round the shores of this sea, are sending forth their travellers on journeys of investigation—distributing by their means, far and wide, copies of the Scriptures and religious Tracts—and regulating their plans and measures on actual knowledge of the scenes of labour.

On one of the means of diffusing christian truth round the Mediterranean for which the situation of Malta renders it eminently advantageous—the preparation and circulation of religious Tracts—we quote some very pertinent remarks by the Committee of the Religious Tract Society:—

“The very interesting volume of *Christian Researches in the Mediterranean*, recently published by Mr. Jowett, presents an appalling enumeration of difficulties, moral, political, ecclesiastical, and incidental, which must be overcome, in order to the successful promulgation of the Gospel of Christ, in countries once blessed with its hallowed light, but now darkened with ignorance, infidelity, and error. This respected individual, who occupies a station which gives access to a line of coast equal to nearly one half of the circuit of the globe, and is surrounded by every variety of character, language, national distinctions, and religious prejudices, deeply feels the value of Tracts, and has devoted much of his time to preparing them for publication. In the countries bordering upon the Levant, especially, Tracts will furnish the best precursors to future Missionaries, by removing prejudice and exciting inquiry; and they form, possibly, the only means by which multitudes of the present generation, now rapidly passing into eternity, can be made acquainted with the hope of the Gospel.

“It is worthy of remark, connected with these observations, that, in these very regions, the Scriptures were originally published as Tracts. The Gospels of the

Evangelists were dispersed as Tracts: the Epistles of St. Paul were sent as separate Tracts: the addresses to the Seven Churches were of the nature of Tracts: and the Epistles of St. Peter were Tracts, immediately directed to the Christian Strangers scattered through proconsular Asia, Pontus, Galatia, Cappadocia, and Bythinia. And if ever the golden lamps of the Apocalyptic Churches are to be rekindled, and the continent of Asia is to be revisited by the glory which has long since departed—an expectation, which, guided by the light of prophecy, we confidently cherish:—if the darkness which has for ages obscured the fairest portions of the earth is to be scattered, and the idolatries of Paganism are to be destroyed, and the delusions of Mahomedan Superstition are to be broken, and all Anti-Christian Heresies, in every quarter of the globe, are to be abolished—it must be by a recurrence to ancient principles, and the wise expedients of former and better times—by the faithful exhibition of the truth and grace of our exalted Redeemer, in the doctrines of zealous Missionaries, and in the useful lives of devoted Christians.”

The Holy Land, and especially the Sacred City, are become great objects of attention. We quoted from Dr. Richardson's late travels, in our last Volume, some very impressive remarks on the Holy City and the Jewish people. Among these and other Travels, which have recently thrown light on those sacred scenes, those of Major Mackworth, whose Visit to the Syrian Christians was printed in late numbers, are worthy attention for the just train of feeling with which he describes them. We quote his remarks on leaving Jerusalem:—

“I have seen degraded Zion, and most of her dependencies; and though much therein has been calculated to excite grief and indignation in any Christian traveller, never probably will the remembrance of her local associations be effaced from my mind. If I have, individually, gained nothing else, I have seen enough to be able to contradict, with sufficient certainty to myself, many things insinuated by Anti-Christian Writers, as impeaching the truth of Scripture and of the histories and narratives which it contains. To me all seemed strongly corroborative of its unvarying veracity. Superstition itself was unable always to conceal the truth, by loading it with fabulous trash: and my outward senses have become the rivals of my understanding in believing the Word of God.—May His Holy Spirit cause it to sink so much the deeper in my heart!

“I quitted Jerusalem, to confess the truth, without feeling that degree of regret which might be expected. Perhaps it is, that, having once actually seen the sacred places, the mind is well satisfied, under existing circumstances, as it would be in visiting them again and again. The sad and degrading superstitions, which now envelope them with a cloud of unhallowed incense, infect and destroy the pure delight, which the traveller and (if the term may yet be allowed) the pilgrim, would else receive: but, though contaminated, they are still silently-speaking evidences, that those parts of Scripture which relate to them must be true; and, as such, they are entitled to our veneration and regard.”

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*From Bishop Horsey's Sermons.*

#### STUDY OF THE SCRIPTURES.

It should be a rule with every one who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is with the passages in which the subject matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in the Bibles of the larger form. Particular diligence should be used in comparing the parallel texts of the Old and the New Testament. When you read the Old Testament, if you perceive by the margin that any particular passage is cited in the New, turn to that passage of the New to which the margin refers, that you may see in what manner, in what sense, and to what purpose, the words of the more ancient are alleged by the later writer, who, in many instances, may be supposed to have received clearer light upon the same subject.—On the other hand, when in the New Testament you meet with citations from the Old, always consult the original writer, that you may have the satisfaction of judging for yourselves, how far the passage alleged makes for the argument which it is brought to support. In doing this you will imitate the example of the godly Jews of Berea, which is recorded with approbation in the Acts of the Apostles, who, when Paul and Silas reasoned with them out of the Scriptures of the Old Testament, clearly setting before them the prophecies concerning the Messiah, and the accomplishment of those prophecies in Jesus, whom they preached,



searched the Scriptures daily, whether these things were so." These Berean Jews compared the parallel passages of St. Paul's oral doctrine with the written Scriptures of the Old Testament. And we now should with equal diligence compare the written doctrine of St. Paul, and of his fellow labourers, with the writings of the Old Testament. It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abtruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.

*From the New-York Observer.*

#### NARRATIVE

*Of the state of Religion within the bounds of the Presbytery of New-York during the past year.*

The Presbytery of New-York, in presenting to the General Assembly an account of the state of religion within their bounds, during the past year, have the

satisfaction to state, that the reports from the churches generally are of such a character as calls for the expression of gratitude and praise to God, and furnishes the gratifying assurance that this portion of his heritage has been neither forgotten nor forsaken. As evidences of this, Presbytery would remark, that the reports from all the churches, so far as it respects a regular and respectful attendance on the public worship of God, speak very favourably.

The voice of complaint on this subject has not been heard in Presbytery. Some of the Congregations are represented as having greatly increased in their number of stated hearers. As it respects social prayer meetings, and others of a more private nature, the attendance is represented as having been generally good. The number of these held weekly, exclusive of evening Lectures, and the monthly concert, is in each of the smaller congregations, from one to four, and in the larger from five to fifteen. The monthly concert, with two or three exceptions, is observed in all the churches. The prayer meetings of a more private nature are, either select associations of young persons, particularly females, or of mothers, who unite their hearts at the throne of grace, to plead for the children which God has given them.

In this connexion Presbytery also report with great pleasure, the continued efforts made by the churches to benefit the children and youth; the former, by catechetical and Sunday School instruction, the latter by the study of the scriptures in Bible classes. The number of Sunday Schools attached to the city congregations, varies from one to four, and these are represented as generally large and flourishing. In most of the Congregations there are two Bible classes, a male and female. These classes are reported as increasing in numbers and interest. From those of the church in Rutgers-street, sixty-eight persons have been added to the church during the past year.

Presbytery would also notice the prosperous state of the new congregations under their care. Within the last six years, there have been eight new congregations formed, and churches organized, and Houses of worship erected. Of these congregations, six have passed the weakness of infancy, and in respect to numbers and resources are rapidly approaching a state of healthful and vigorous manhood. The others, though not so far advanced, give hopeful indications of increasing strength and permanency.

Among the more favoured of these new

congregations, Presbytery take pleasure in noticing the first coloured Presbyterian church in this city. Though not more than three years have passed since this enterprise was originated, the congregation now numbers several hundreds. The church consists of eighty members. In the families attached to the church, is now heard the voice of thanksgiving, salvation, and praise. A very neat and commodious brick edifice has been completed for the accommodation of the congregation.

Though no general and special work of God has been witnessed in the churches during the past year, the church in Rutgers street excepted, still the aggregate number of persons received into the different churches has been considerable. The reported accessions to the churches have principally been from the world. The accessions to some of the churches have been mostly from the young persons of the congregation, and particularly such as were members of Bible classes. Of the accessions to the church in Rutgers street and the seventh Presbyterian church, heads of families constitute the majority of those received from the world.

Meetings for religious conversation and enquiry are maintained in a number of the churches, and a hopeful degree of seriousness is observable in many of the persons who attend them.

The Presbytery also deem it proper to notice the encouraging state of the Mariner's church in this city, though not under its care; information respecting which has been received from a member of Presbytery who officiates in that congregation.—The number of mariners who attend in that place of worship, has during the past year very considerably increased. In addition to three services maintained on the sabbath, there are usually from four to six prayer meetings held weekly for seamen, and there is also one stated prayer meeting conducted by seamen, and a very large and flourishing Sabbath School for the children of seamen. To a number of these sons of the ocean, the preached word has been blessed. From fifteen to twenty have given very satisfactory evidence of having passed from death to life.

The various benevolent and christian institutions established in this city for the diffusion of the word of life, and the extension of the kingdom and church of Christ, have during the past year been fostered and encouraged. To the support of these, and particularly the United Foreign Missionary Society, the United Domestic Missionary Society, and the Society for the

education of indigent young men for the gospel ministry, a number of the churches have manifested a high degree of liberality. A considerable sum has also been raised towards the endowment of a Synodical Professorship in the Theological Seminary at Princeton.

On a review of the whole, though the reports from some of the churches represent Professors to be cold and languid; and there is too much reason to fear that many of these have but a name to live, and are a reproach to the sacred name by which they are called; still the Presbytery are happy to state that the interests of the Redeemer's church and kingdom during the past year, have been advanced within their bounds. To the God of grace and salvation, would they ascribe the praise of what has been done, and would fervently beseech him to do for these churches, and for all his churches, still greater things.

*New-York, April 1824.*

*From the Christian Register.*

#### THE VILLAGE FUNERAL.

It was the funeral of a child about five or six years of age. He had been sliding on a pond in the neighbourhood which was not sufficiently frozen, and had broken through and drowned. This happened on Saturday afternoon, and it was found necessary to bury him the next day.

It was at the close of the afternoon service that the funeral was to take place from the church. Accordingly the service closed,—the blessing was given,—but the congregation remained, with the exception of a few, who went to attend the body in its last remove to the house of God. During this interval, a deep silence pervaded the congregation, unbroken, save by the sound of the bell, which at intervals was heard heavily pealing out, then dying mournfully away, announcing that the sad procession was now approaching the church, on its way to the grave. The clergyman, who had preached from home that day, now entered and ascended the pulpit, to perform the last service to this lamb of his flock. He sat down, and like the rest of the congregation, seemed buried in the melancholy thoughts the occasion suggested. The deep silence that so long had reigned, was at length disturbed. There was a slight but gentle stir throughout the church. Heads were seen clustering over the rustic gallery to witness the entrance of the funeral procession. It was but for a moment, and a deep silence again ensued. Presently the doors were thrown open.—



The corpse, preceded by a train of his former little playfellows, was brought in and placed near the pulpit. The father and mother followed,—then the grandfather and grandmother. There was no organ with the melancholy dirge, to break the still more melancholy silence. Nothing was heard but the rushing sound of feet, and occasionally a sob vainly attempted to be stifled. These sounds soon died away. The mourners were seated, the clergyman rose, and with a clear and solemn voice began,—“It is better to go to the house of mourning,” &c.

I remarked that the father's step was firm and his eye dry; but his pale cheek, and quivering lip, showed that the strong spirit was wrestling with its mortal agony. His cheek indeed was fearless, but the arrow had entered his heart. The blow could not bend, but it had riven his soul.—It was his little one,—the child on whom he doated. The mother's was a different grief. Blinded by her tears, she hardly dragged herself along, supported on the arm which, at the altar was pledged “for joy and for sorrow.” They had drunk deep from the cup of joy; they had now to learn that cup was mingled with bitterness. Her's was that stormy sorrow—but I forbear. I would draw a veil over the unutterable pangs of a mother's grief. The aged grandfather followed. Bent by age, and supporting his tottering steps on a rustic staff,—his hoary head bowed in humble resignation,—his aged partner resting on his arm,—he wept not. Why should he weep? *He* was near the goal, and *his* feet were already trembling over the threshold of the tomb. The storm that was sounding around him, seemed but the deep prelude to his own repose.—He had got too near home to regard the tempest which must soon sweep unheeded over his own narrow dwelling. I could not help thinking how mysterious were the decrees of Providence. The aged grandfather was standing at the tomb of this almost infant child. The mildew had passed by the hoary ear, and blasted the tender plant.

The prayer was made,—the procession again formed,—and I found myself, with most of the congregation, on the way to the church-yard. We soon arrived there. It was a small inclosure. A few large pine trees adorned it. Through these, the wind, constantly breathing, produced that low rushing sound resembling the distant roar of the ocean, so peculiar to these trees.—It was beautifully adapted to the place in which they stood. Here the coffin was

lowered from the bier, and carefully placed in the tomb. The band of little boys who had preceded the corpse to its long home, now left the tomb and arranged themselves without the churchyard on each side of the gate, with their hats in their hands, for the mourners to pass through. Here the procession broke. The tomb was closed,—and the people were seen rapidly dispersing to their respective homes.

There is something inexpressibly touching in this simple custom. Here is nothing of the pomp of grief. All is simple. We learn a deep lesson when our wisdom is purchased with tears. And it is scenes like this, that practically convince us, that “the house of mourning is better than the house of feasting.” For us, as for Adam, the tree of knowledge is planted in the grave; and it is still its sad preeminence to flourish the fastest and fairest when its root is watered with tears. For my own part, I have listened to the exhortations of the wise and the eloquent; but never did I learn a deeper lesson than at this simple village funeral.

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#### NEW-HAVEN, MAY 1.

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The Rev. Mr. Summerfield has arrived in the City of New-York in improved health.

The Quakers in England have subscribed £7100 sterling for the relief of the Greeks.

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#### JOHN PARU.

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One of the students at the Foreign Mission School from the Sandwich Islands is named John Paru. This person left the islands a considerable time since, and sailed with Capt. Prince, as his servant. His friends having received no intelligence respecting him, supposed him dead.—Mr. Levi Chamberlain, of the Sandwich Island Mission, in a letter dated Honoruru, Aug. 16th, 1824, published in the Boston Telegraph, states that having, after considerable inquiry, ascertained where the father of Paru lived, he found means to send him a message. Mr. Chamberlain says, “A few evenings since, I had a visit from the father, and a number of the relatives of John, who were overjoyed to hear the intelligence respecting him, which it was my happiness to communicate. When the tidings first reached the father and friends, that John was alive, their excitement was very great. I was informed that they collected together and had a season of crying. I saw the father and sister of John, together with his step-mother, uncle and uncle's wife. You need not be told that to me this was an interesting group. And that to be able to tell them that their

friend was alive—that he was the subject of much kind solicitude—was receiving instruction, and gaining knowledge of arts that would be useful to him, and more than all, that he was acquiring a knowledge of the true God, was a high privilege affording exquisite satisfaction.”

The total number of Christenings in the City of London, from Dec. 10, 1822, to Dec. 17, 1823, was 27,679. The number of burials was 20,587.

#### CIVILIZATION OF THE INDIANS.

That the Cherokees are in a fair way to become a civilized and respectable community, is sufficiently manifest from the disappointment and chagrin manifested by those who are anxious to obtain possession of their lands. The Senators and Representatives in Congress from the State of Georgia have presented an address to the President of the United States, distinguished for its flippant boldness, and entire disregard to the rights of the Indians. This paper insists that if the Cherokees will not sell their lands and leave them peaceably, that it is the duty of the United States to drive them away. It also states that Georgia “will never suffer” the Cherokees “to become her citizens.”—The Secretary of War has made a Report, in which he states that the General Government has made every proper exertion to secure the extinguishment of the Indian title on reasonable terms.

We trust that the United States will not be driven into a war for the gratification of a few ‘bold and bad’ men, and that the Cherokees while making advances in knowledge and the arts, will be permitted to sit under their own vine and fig-tree, having none to disturb or make them afraid. The Cherokee Delegation at Washington have addressed a memorial to the House of Representatives, in which they state that it is not the intention of the Cherokees to cede any more land, that they have “fully resolved to abandon the chase and live by agriculture and the arts, and that they have no idea of removing to the barren waste bordering on the Rocky mountains, where water and timber are scarcely to be seen, and where their only employment must be to pursue the buffalo, and to wage wars with the uncultivated Indians. They conclude with an appeal to the magnanimity of the American Congress for justice, and the protection of the rights, liberties and lives, of the Cherokee people.”

#### SCHOOLS IN IRELAND.

To the schools established in Ireland, the Catholic priests have almost uniformly manifested great opposition, well knowing that “ignorance is the mother of superstition.” Some new measures which these gentlemen have adopted, have not been permitted to pass without a suitable no-

tice. The following account is given in an Irish Journal :—

The popish priests of Ballinasloe, Dr. Costello and Mr. Dillon have lately resorted to a new method of obstructing the course of religious education among the poor.

Lord Clancarty has established four schools on his estate, in the vicinage of that town, where the gospel of Jesus Christ is read and inculcated.

About six months ago, Mr. Dillon made a domiciliary visitation round the cabins, and bore away the books belonging to the children who are educated at these schools. This arbitrary measure was suffered to pass with impunity, until, emboldened by forbearance, he made a second descent in September last, by the expressed direction of Dr. Costello, the titular bishop, and despoiled the children of a number of books of the same description. An action of *trover* was brought, at the suit of Lord Clancarty, before the Assistant Barrister at the Quarter Sessions, now sitting at Loughrea, to recover the value of the books; at which the priest was cast, upon the examination of a single witness.

*The Warder.*

#### CONVERSION OF CATHOLICS.

The pleasing intelligence of the conversion of M. Honhoffer, Cure of Mulhausen, with forty of the families in his parish, has been already laid before our readers. A copy of an abridged statement of his reasons for receding from the Romish communion, and a letter from Baron Gemmingen, one of the converts, to the inhabitants of the Barony, have been forwarded to England, where their publication is intended.

In the Evangelical Magazine for February, a letter to the Editor from France, communicates “a result not less remarkable, produced by the same means—the reading and meditation of the Holy Scriptures, accompanied by the blessing of the Divine Spirit.”

Some time since, Mr. C. formerly professor in the R. C. College of ———, and during three years Cure of the parishes of V. and G., near A., was led to peruse with attention the sacred volume. The knowledge of the truth which he obtained by this exercise, soon rendered him disgusted with his former state of ignorance and error; and the more his acquaintance with the inspired pages became intimate, the more ardent was his desire to diffuse around him the light he enjoyed. His sermons now announced distinctly the truths of the gospel, condemned the doctrinal errors of his



church, and recommended the perusal of the word of God. In proportion to his zeal, and to the effects produced by his ministry, was the alarm and displeasure manifested by the neighboring clergy and his ecclesiastical superiors; and when he found he could not consistently continue to say mass, the storm burst forth, which drove him from a Cure, over whose moral darkness he had thrown some beams of heavenly light. In the friendship of an English Christian, and of some pious members of the French reformed church, he found counsel and consolation: but after a short absence, he was so pressed in spirit to declare once more to his flock the word of life, that he returned to his parish, preached openly and forcibly the necessity of an entire and simple reliance on the Lord Jesus Christ for salvation, and of an implicit reception of the Scriptures as the revealed will of God. Of these Scriptures he distributed a considerable number among the people, and exhorted them at the peril of their souls, to read them with humility and prayer. Summoned before the Chapter, he reasoned out of the *Scriptures*; and in the palaces of the Romish Bishop and of the Prefect, with the Bible in his hand, he justified his conduct, and confounded his accusers. In return, he received his passports for arguments, and he was obliged again to leave the scene of his fidelity and zeal. His people, many of whom were sincerely attached to him and to his doctrine, grieved and irritated at his departure, declared they would have no other minister, and entreated him, at least, to supply in some measure by his letters, the loss of his public labours. Under such circumstances, has been printed, but not published, the first letter, from which I send you extracts. A second edition, with more ample details, is in the press; and another letter will also shortly appear.—Completely separated from the church of Rome, and labouring under considerable indisposition, occasioned by anxiety and fatigue, Mr. C. is waiting for the indications of that providence which will doubtless point out to him the sphere of exertions on which he should hereafter enter.

#### GUERNSEY AND JERSEY.

The anniversary meeting of the Guernsey Bible Auxiliary Society, was held at St. Peter's Port on the 19th of December last. This auxiliary Society, with its associations, received the last year more than £500.—The Anniversary of the Jersey Female Auxiliary was held, October 1st. Its receipts during the year exceeded £250. It is gratifying to perceive the inhabitants of these islands

directing their attention to the islands in the South Seas, and drawing from the history of missions among them, arguments to increased diligence in the work of the Lord.

If we turn our eyes to the Southern Ocean, the scene suddenly changes; we behold the true disciples of the Saviour, 'armed with the sword of the Spirit, which is the word of God,' performing deeds which were not surpassed, except by miraculous power, in the early days of Christianity. Patient and persevering men, sent out by the London Missionary Society, have gone with the Gospel in their hands to people who but forty years ago were *cannibals*, who feasted on the flesh and blood of their enemies, sacrificed human victims to the idols which they worshipped, destroyed their own sickly children, and exposed their aged and helpless parents to perish in wilds and forests. In the space of one generation, the inhabitants of several of the Society Islands have been transformed, not merely into nominal but effective Christians; their idols, their altars, their prejudices have all made way for the worship of the true God.

In 1817, the Gospel of St. Luke was translated into the language of Otaheite, a language spoken throughout the South Sea Islands; a language which has neither grammar nor dictionary. The first book that was ever written or printed in that language was the blessed Gospel! It was printed at Eimeo, a small island near to Otaheite, upon the paper, and with the types, sent out by the British and Foreign Bible Society; one of three thousand copies then printed is now in the hands of your President.\*

In 1820, the whole of the four Gospels, and the Acts of the Apostles, had been translated; three printing presses were at work; places of worship had been built; schools on the British system established; grandfathers and mothers, and grand-children, were vying with each other, who should first learn to read the 'glad tidings.' The civil and social effects of the Gospel were apparent; industrious habits had been acquired, and domestic comforts promoted. For the truth of what is here advanced, besides other indubitable authority, we have the testimony of our own countrymen, Mr. Lempriere, a midshipman in the Dauntless, sloop of war, who writes to his family a plain unvarnished, and most interesting account of what he saw at Ota-

\* Mrs. General Le Conteur.—To the patronage and spirited exertions of this lady the Society owes much of its prosperity.

heite, during ten days, in January, 1822.—The *Dauntless* was then on her way from Dominica, one of the savage islands of the Marquesas, where it had been to make inquiries concerning ten Englishmen, who had been captured in a boat from a London merchant vessel whilst watering. It appeared that the captain having quarrelled with the natives, they seized his men, and having appointed a day for a feast, a party of the chiefs had actually baked these ten men between layers of red hot stones, and eaten them.

How great must have been the contrast when the *Dauntless* arrived at Otaheite.—Mr. Lempriere went into the churches, the bells of which announced the Sabbath, and it was observed, that although the ship was surrounded by a great number of canoes on the Saturday, not one made its appearance on the Sunday; all was decency and order. The natives, not understanding English, took Mr. Lempriere by mistake into a Sunday School instead of the Church, where he saw a hundred boys and girls dressed in the English fashion, sitting in order, and paying the greatest attention to their native teachers. In some houses, which are all open, he saw people reading the Gospel, not one copy of which was to be had; they had been all bought up by the natives for three gallons of cocoa-nut oil for each copy. 'There is not a vestige of idolatry left at present,' says Mr. Lempriere; 'it was with great difficulty I could obtain a deity from them as a curiosity, they were so ashamed of them;' although the people had been such thieves when Captain Cook visited them, the crime is hardly known at present; the missionaries have their axes, and tools, hanging on the outside of the house, but they are never touched; war is no longer thought of!—The island of Huahine is said to be still more civilized than Otaheite. All this is the work of the Gospel! May we not now understand the words of the Prophet, 'and the isles shall wait for thy law.'

The friends of Biblical and Missionary Societies in the Norman isles, have honourably distinguished themselves by their active zeal in promoting the interests of these laudable institutions. The receipts of the Guernsey Church Missionary Association, for the last year only, amounted to 426*l.* 18*s.* 11*d.* The cause of true religion is making happy advances among Christians of various denominations, in these highly favoured islands.

#### MUNIFICENT BEQUEST.

The Dublin Gazette contains an account of the

last will of a deceased nobleman, which will be grateful to all friends of missions. The spirit of missions is evidently becoming more general, and we confidently look for greater and still greater results.

The Right Hon. Richard, Viscount Powerscourt, deceased, did by his last will, bearing date the 28th of October, 1822, give and bequeath unto the Rev. Charles Simeon, of Trinity College, Cambridge, the Hon. and Rev. Edward Wingfield, and Serjeant Lefroy, the sum of three thousand pounds, to be by them expended, as may seem best to them, in portions of one thousand pounds in each—namely, one thousand pounds for his poor countrymen in Ireland, for the purpose of supporting Missionaries to preach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor Blacks in and arriving at and in the Island of Sierra Leone. He also desired that his executors might and should, at their discretion, spend in the service of his Lord and Master, and Redeemer, a sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years. And of said will he appointed his brother, the Hon. and Rev. Edward Longfield, and Robert, Earl of Roden, executors.

#### SERAMPORE.

*Extract of a letter from Dr. Carey to Dr. Ryland, dated July 13, 1823.*

You have long ere this heard of the death of Brother Ward: his end was honourable to the gospel he professed, but we severely feel his loss. Sister Ward and his two daughters are well. The death of my son Felix was, and still is, much felt by me. He was highly useful in correcting several versions of the scriptures, and getting them through the press. The whole of that, in addition to my former labours, now falls upon me. I have also engaged to correct and publish the labours of the late Rev. Mr. Schroeter, who was employed as a Missionary by the Church Missionary Society. His manuscripts consist of materials for a Grammar and Dictionary of the Bhote or Thibet language. The Grammar I must write from his materials, and the interpretation of the words in the Dictionary being in the Italian language, I shall have to translate. My Bengalee Dictionary will take fully another year before it is printed off; and to add to my labours, I received yesterday from Government an appointment to a new office, in



addition to that of Professor ; viz. that of Translator of the Regulations of the Governour-General in Council into the Bengalee language. I have just received from England information of my being elected a Fellow of the Linnean Society of London, and a member of the Geological Society ; and a Diploma, constituting me a corresponding member of the Horticultural Society of London. I bless God, that though nearly sixty-two years of age, I enjoy nearly as good health as I ever did, and get through as much work as ever.

I have reason to think the work of conversion goes on and prevails gradually among the natives. I received a letter from Monghyr a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to have witnessed what I have since seen." A letter received yesterday from Brother Thompson of Delhi, mentions a number of highly encouraging circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year ; and Brother Fink has baptized some of the Mugs or Arrakanese, and soon expects to baptize more.

Schools for the education of native female children have been successful beyond all expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke.) I think we have twelve, or more, at Serampore and its neighbourhood, which are regularly visited by our young ladies every day, and I am happy to see the lively interest they take in this department. At the late festival of drawing the Car of Jugernath, which, by the bye, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengalee language. Brother Mack was highly gratified by seeing one man mounted on the car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up ; at any rate the Gospel is more and more known and read among the natives of India.

#### REV. ISAAC M'COY,

*Missionary to the Western Indians.*

It is now six years since this servant of Christ, well known as a prudent and judicious man, commenced his labours amongst the Aborigines near Lake Erie and Michigan. Some time since he was appointed a

Missionary by the Baptist Board ; since which, the President of the United States has made him an Agent and Superintendent of the Indian School in Indiana. He is of course not only a minister of the gospel, but a civil officer of our general government. The Indians have set off a tract of land for the objects of the Mission, and have erected thereon several buildings. A school is established with teachers, for the benefit of the Indian children, which now contains 53 natives of both sexes. The boys are taught reading, writing and arithmetic, the mechanic arts, and the practice of husbandry. The girls also are taught to read and write, and instructed in domestic occupations, such as weaving, sewing, &c. ; and in the principles of the Christian religion. Their behaviour and improvement are flattering, and said to be not inferior in any respect to the children of white people. The Indians are greatly pleased with the attempts to instruct them, and to improve their circumstances. And since Mr. M'Coy and his family have resided amongst them, and practically exhibited before them the habits and conveniences of civilized life, there is an evident change not only in their views and feelings on this subject, but also in their conduct. In one small nation, twenty-six families have settled since he has been with them, living in good log huts, with neat but small farms, which are well fenced, and cleared up for cultivation.

Indolence and the love of strong drink are the most inveterate of the Indian vices. Their aversion to labour is almost unconquerable. Hence they make this the task of the females. And could the charitable ladies in our cities and villages see the menial offices required of their sex amongst the Aborigines, their benevolence would undoubtedly excite them to increased exertions in the work of Indian civilization.

Mr. M'Coy, who has much influence with, and shares largely in the affection and confidence of the Indians, is now in Boston, soliciting assistance for the support of the great work which he has commenced.—*Christ. Watchman.*

#### CHRIST THE OBJECT OF SUPREME REGARD.

"Looking unto Jesus, let us trace his life and let ours be a transcript of the blessed example. How exalted was the piety that could burn in ardent devotion, through all the chilling damps of evening, and piercing blasts of midnight air ! How firm and glowing his devotedness, who said, "My meat is to do the will of him that sent me,

and to finish his work!" How ardent his zeal for the salvation of men, who exclaimed, "I have a baptism to be baptized with, and how am I straitened till it be accomplished;"—a baptism of groans, and tears, and sweat, and blood! How entire the resignation, that could meekly cry amidst the sufferings, from the bare idea of which human nature shrinks, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt!" How unwearied his benevolence, who "went about doing good!" How eminent his patience, who "endured such contradiction of sinners against himself!" How unparalleled his meekness, "who when he was reviled, reviled not again; when he suffered, he threatened not!" How vast the bounty, that miraculously spread a table in the wilderness for thousands! How tender his sympathy, which, in the hour of unutterable agony and death, sought, in the house of a beloved disciple, an asylum for a destitute and afflicted mother! How matchless the forgiveness, that from the cross could beam a look of love and pity on the backsliding wanderers, bestow a crown and kingdom on a returning penitent, and plead for his bitterest enemies, "Father forgive them, for they know not what they do!" May the same mind be in us which was in Christ Jesus; may we contemplate his lovely image, till changed into the same likeness, by the spirit of our God."

"Looking unto Jesus, we contemplate him, seated on his mediatorial throne, as a lamb that has been slain, ever living to make intercession for all that come unto God by him. Our consciences overwhelmed with guilt, are relieved by the sight of Jesus pleading for our pardon, on account of his own merits and sufferings. Harassed with temptations, we find comfort in applying to him, who, having "himself suffered being tempted, is able to succour them that are tempted;" and prays for us, that our "faith fail not." When fears prevail, we hear his gracious voice; "Fear not, I have redeemed thee; thou art mine—No weapon that is formed against thee shall prosper—I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." "Surely," I exclaim, "goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

"But death approaches, heart and flesh fail, we are about to bid adieu to earth and

all her scenes; and what then can support us? See, yonder is Jesus at the Father's right hand, pleading, "Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory;" that "where I am, there my servant may be also." To his hands let us cheerfully commit our departing spirit, assured that he will present it "faultless before the throne of his glory with exceeding great joy."

*Hewlett's Sermons, Oxford.*

## ROMAN CATHOLIC CHURCH IN THE U. STATES.

The following facts are gathered from Mr. Ingersoll's Discourse before the American Philosophical Society. [*Bost. Rec.*]

From a mere mission in 1790, the Roman Catholic establishment in the United States, has spread into an extended and imposing hierarchy; consisting of a metropolitan see, and ten bishoprics, containing between eighty and a hundred churches, some of them the most costly and splendid ecclesiastical edifices in the country, superintended by about one hundred and sixty clergymen.

There are Catholic Seminaries at Bardstown and Frankfort in Kentucky, a Catholic Clerical seminary in Missouri, Catholic Colleges at St. Louis and New Orleans, where there is likewise a Catholic Lancasterian school, two Catholic charity schools at Baltimore, two in the District of Columbia, a Catholic seminary and college at Baltimore, a Catholic college in the District of Columbia, a Catholic seminary at Emmittsburg in Maryland, a Catholic free school and Orphan's asylum in Philadelphia.

In 1807, a noviciate was opened at Georgetown college, in the District of Columbia, which continued to improve till 1814, when it was formally organized by a Papal Bull. This society now consists of twenty-six fathers, ten scholastics in theology, seventeen scholarships in philosophy, rhetoric, and belles-lettres, fourteen scholastics in the noviciate, twenty-two lay-brothers out of, and four lay-brothers in the noviciate; some of whom are dispersed throughout the United States, occupied in missionary duties, and the cure of souls.

The oldest Catholic literary establishment in this country, is the Catholic college just mentioned, which was founded immediately after the revolution, by the incorporated Catholic clergy of Maryland, now capable of containing two hundred resident stu-



dents, furnished with an extensive and choice library, a philosophical and chymical apparatus of the latest improvement, and professorships in the Greek, Latin, French, and English languages, mathematics, moral and natural philosophy, rhetoric, and belles-lettres.

In the oldest religious house in America, that of the Female Carmelites, near Port Tobacco in Maryland, the established number of inmates is always complete.—The convent of St. Mary's at Georgetown, in the District of Columbia, contains fifty nuns, having under their care a day school, at which upwards of a hundred poor girls are educated. The convent of the Sisters of Charity of St. Joseph, in Maryland, at Emmittsburg, consists of fifty-nine sisters, including novices, with fifty-two young ladies under their tuition, and upwards of forty poor children. A convent of Ursulines, at Boston, is yet in its infancy, consisting of a prioress, six sisters, and two novices, who undertake to instruct those committed to their charge, in every polite accomplishment, in addition to the useful branches of female education. The Emmittsburg Sisters of Charity, have a branch of their convent for the benefit of female orphan children, established in the city of New-York, where the Roman Catholics are said to have increased in the last twenty years, from three hundred to twenty thousand.—The church of St. Augustine, in Philadelphia, belongs to the Augustine monks. There is also a branch of the Emmittsburg Sisters of Charity, in Philadelphia, consisting of several pious and well informed ladies, who superintend the education of orphan children. The Daughters of Charity have another branch in Kentucky, where there are, likewise, a house of the order of Apostolines, lately established by the Pope at Rome, a cloister at Loretto, and another convent. In the State of Missouri, there is a convent of Religious ladies at the village of St. Ferdinand, where a noviciate is seated, of five novices and several postulants, with a thriving seminary, largely resorted to by the young ladies of that remote region, and also a day school for the poor. In New-Orleans, there is a convent of Ursuline nuns, of ancient and affluent endowment, containing fifteen or sixteen professed nuns, and a number of novices and postulants.

#### A SEVERE REPROOF.

A truly pious man, of rank and influence in society, was in the habit of entertaining and admitting to a degree of intimacy, persons of very hum-

ble circumstances in life, if only they gave evidence of true religion. His friend, who was accustomed to measure every thing according to the standard of this world, rallied him, pleasantly, on the subject of his associates : intimating a surprise that he should admit to his hospitality and friendship persons of so obscure an origin, and of so little estimation among men. He replied, in a tone of unaffected humility, that, as he could scarcely hope to enjoy so elevated a rank as they in the future world, he knew not why he should despise them in the present. The reproof came home to the feelings of the proud man, and he was silent—conscience whispering, meanwhile, how dim were his prospects of rising, in the future world, to an equality with the pious poor, if his christian friend was in danger of falling below them.—*Bost. Tel.*

#### THE LAKES AND THE OCEAN UNITED.

A large basin has been constructed in the river at Albany for the accommodation of Sloops and Canal Boats. While the Rev. Mr. Truair was there last autumn, he suggested that a Mariner's Church should be erected on the centre of the long wharf which connects the extreme ends of the two piers that extend into the River ; and form the upper and lower boundaries of the basin.

It gives us great pleasure to learn that this suggestion has been acted upon by some benevolent and enterprising gentlemen at Albany, and that a Mariner's Church is to be erected.

While Capt. Cobb was in this city a few days ago, he engaged a *Bethel Flag*, intending to commence Bethel Prayer Meetings at Albany without delay.—*Chris. Her.*

#### REVIVALS OF RELIGION.

*Revival in New-York City.*—Last Sabbath, (28th March) about forty were united to the Presbyterian Church in Rutgers street, in that city ; making the number which has been added to that church during the ministrations of its present pastor, about two hundred and fifty.—*Chris. Her.*

A letter dated Washington, N. C. 10th March, 1824, says, "This is not, the place it once was. Last August, we organized a church, and the Lord has been pleased to smile on us in an uncommon degree. Many have joined us ; others, rejoicing in hope, are prepared to do so ; and many others are under deep conviction for their sins."

In the Bullitzburg Church, Kentucky, there is an extensive revival. The work is rapidly advancing. In February last, 25 persons were baptized, and more were expected the last of March."

## POETRY.

*For the Religious Intelligencer.*

## A SICK BED REFLECTION.

To whom, dear Saviour, but to thee,  
Can the afflicted Christian go:  
Where can the wounded spirit flee,  
And find a refuge from its woe?

Can Nature, lovely as she is,  
Afford the burden'd soul relief?  
Can friendship, love, or tenderness,  
Assuage the agony of grief?

Can the gay scenes the world admire,  
Wipe off affliction's burning tear?  
The heart with peace, or hope inspire,  
When death's dark surges roll so near?

No, these may charm the mind awhile,  
When health, and spirits gaily flow;  
And some times shoot a transient smile,  
Athwart the countenance of wo.

But sorrow soon resumes its reign—  
So billows that recede afar,  
With violence return again,  
And break more fiercely than before.

But when by faith we turn to thee,  
With sickness, pain, or grief oppress'd,  
Thy grace commensurate shall be,  
Thy love shall heal the wounded breast.

The tempests, that so toss the soul,  
At thy command are hush'd and still;  
And all the raging billows roll,  
Obedient to thy sov'reign will.

## OBITUARY.

MRS. SARAH DEWEY.

Died at Williamstown, Mass. on the 21st of December last, much lamented, MRS. SARAH DEWEY, wife of Professor Dewey of that place; her disease was of an asthmatic affection, which for several years has been gradually conveying her to the tomb. A worthy and an affectionate husband with four lovely children and numerous other relatives deeply deplore their loss. Mrs. D. was a woman of no ordinary worth, she possessed a strong mind which was highly cultivated with useful knowledge, and with an amiable and courteous disposition she ever appeared peculiarly interesting to all who had the happiness of being in her company; she had an extensive circle of friends in New Haven, which she has often visited for the benefit of her health. And while we weep because she is no more, we trusts he is now receiving the reward of the righteous, there to shine in the kingdom of our Father forever and ever.—*Communicated.*

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MOSES C. WELCH, D. D.

Died at Mansfield, April 21, MOSES C. WELCH, D. D. in the 40th year of his ministry and 71st of his age. He was attacked with ague and other symptoms of severe disease on the Sabbath, just as he stepped out of the meeting-house at the close of the morning service. The thought was almost instantly strongly pressed on his mind, as if by the finger of God, that that was the last day that he should meet with his church and people in this world. Worldly prudence would have forbid his attempting to preach in the afternoon; but he felt an unusual desire to meet once more with his church. Upon naming his text, he observed that he felt unwell, and that he should probably be short in his exercise; but he was more lengthy than usual, and was thought by his congregation never to have been more instructive, eloquent, pathetic and melting. Though he did not expressly say that he expected never to preach again, yet numbers of them, at least, had a presentiment that he never would; and they thought that he could not have more happily closed his ministry, even had he been in good health, and known that he should die the next day. He returned home without great difficulty; but disease was immovably fixed in his mortal body, under which he languished 17 days, and then fell asleep in Christ. Probably but few servants of God, during their last sickness, have felt more calmness and resignation to the will of God, and enjoyed more divine support, and died more evidently as a Christian should wish to die, than Dr. Welch did. After his friends and physicians were obliged to give up all hope of his recovery, he called one of his sons to him and said that he wanted to let him know how he enjoyed himself during his last sermon, and added that he never before felt so much of the presence of God, so much freedom in preaching, and comfort in his heart. On Friday following, his funeral was attended, and a sermon preached by Mr. Nott, of Franklin, to a crowded assembly, who by their solemn attention, and by their tears, testified their respect for the deceased, and that his memory was embalmed in their hearts. "*Blessed are the dead that die in the Lord from henceforth; yea saith the spirit that they may rest from their labors, and their works do follow them.*"—*Conn. Courant.*

## ANECDOTE.

A pious minister, of respectable talents, now in the Methodist connexion, was formerly a preacher among the Universalists.—The incident which led him seriously to examine the grounds of that doctrine, is striking and singular. He was amusing his little son by telling him the story of "The Children in the Wood." The boy asked, "What became of the little innocent children?" "They went to Heaven," replied the father. "What became of the wicked old uncle?" "He went to Heaven too."—"Won't he kill them again, father?" said the boy. *Zion's Herald.*

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